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between France and England has deep-seated causes which the author neglects too much in his interest in the diplomatic game.

Moreover, at a time when the overthrow of the social and economic order in France was the universal topic of discussion, one might reasonably expect some reflection of economic conditions in England in a study with this title. But apart from two pages (133-4) on the financial crisis resulting from the war, and one page (160) on the effect of the war on food prices, there is no treatment of this side of English history in relation to the French Revolution. The statement (Preface, *et passim*) that the English societies and organizations for reform were due to conditions in England itself rather than to outside influences is, when based upon the research the author has plainly given to the subject, a distinct contribution, but it is far from sufficient in a work purporting to be so broad in its scope. Indeed, in the interests of accuracy, a study so exclusively related to Pitt's policy ought well be more narrowly defined in the title.

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**McConnell, Ray M.** *The Duty of Altruism.* Pp. 255. Price, \$1.50. New York: Macmillan Company, 1910.

In the first or critical part of his book, "The Duty of Altruism," Mr. McConnell undertakes an investigation to ascertain whether there has yet been discovered any satisfactory rational ground for the duty of altruism, the obligation to serve the interests of others rather than one's self. Taking up in turn the various grounds for obligation offered by theology, metaphysics, law, logic, psychology, physiology and evolution, he rejects all in turn; the religious and metaphysical, because they are transcendental rather than empirical or scientific; the legal, because they are based on external restraint; the logical because they depend on premises seemingly gratuitous; and the scientific, because they are shown to be explanations of, rather than a basis for, morality.

The constructive part of the book shows that egoism and altruism do not rest on rational grounds, are not matters of reason, but are rather phenomena of the will which is shown to be the fundamental thing in every individual with the intelligence or reason secondary and subservient to it. Altruism is not the result of any process of reasoning, but is an achievement of the will which is purely a product of nature. In the normal man, this will expresses itself in a will to live the largest life with full activity of the senses, the æsthetical, intellectual and social nature of man. The basis of altruism then rests on the fundamental tendency of man towards an enlargement of self, the will to live within and through others. The book is clear, systematic and convincing, and reaches conclusions which lead to individual freedom and tolerance.

AMEY B. EATON.

*Providence, R. I.*